A U M

The lament for a golden age is only a lament for golden men.—THOREAU

THEOSOPHY

Vol. XXXI April, 1943 No. 6

HELP FOR HUMANITY

MEN suppose that, because the progress of human knowledge seems to depend on ideas or discoveries that come from particular minds, they are helpless without some sort of outside assistance, either from other men such as learned scientists, or from some benevolently inclined deity. It is true that, at any point of human development, some sources of help are outside, while others are within, but it is a mistake to conclude from this that any of these relations are "absolute" laws of progress.

The old Aristotelian method of thinking is with us yet, forever raising to ultimate principles the temporary appearances of life, and dwarfing the Infinite to some limited aspect of Being. The Aristotelian or inductive method assumes the fundamental reality of particular instances of human experience, and from them attempts to generalize about the nature of things. Involved in this method, therefore, is the assumption that appearances are adequate representations of the Real.

Here is the true essence of Materialism, named by the ancients *Samvriti,* or the delusion of relative knowledge.

The Wisdom Religion acknowledges the relative value of knowledge of particulars, but the limited validity of conclusions reached by the inductive method, while proposing the larger and inclusive truth that all experiences take place in *consciousness.* It urges: Consider how a man's conception of what is "outside" himself may change with his idea of Self, and with his knowledge of the nature of other beings. Today, while in the grip of some passion, the mind of a man may be closed entirely to the impersonal light that shines upon a Buddha's field of consciousness. During the cycle of his

blindness, all the Buddhas are indeed *outside* his nature. But tomorrow, when calm has been regained, he may see with the gleam of devotion a truth that today does not exist for him at all.

The help given to us by the Buddhas of the race in this cycle, we shall ourselves some day vouchsafe to others. The duration of this cycle is measured by the experience through which we must pass to learn that the Buddha is within. So long as the consciousness of human beings is focussed on the field of external experience, so long will sages be obliged to record in scriptures that the world about us is only the temporal mirror of our inward life. The characteristic of spiritual philosophy is that in every line of investigation, one finds, as he follows it, that it leads to unity in consciousness. Somewhere along that line is the place of the individual man; and, for large collections of men, there is likewise a particular range that comprehends their place in evolution. Such points and ranges mark the starting place of instruction by great teachers, for their esoteric and exoteric doctrines.

The relative truths of inductive knowledge, as they are developed, can but lead to limited finalities applicable only to the field of phenomena studied; applicable, too, only within the time cycle during which the observations were made. But because of the immediate practical application of relative truths, this method has won the acceptance of the great majority of men, who have had little reason to believe that any other method exists.

The Secret Doctrine speaks of the necessity of the soul to exhaust the experiences of every plane. It is under this law that the race will one day come to realize the futility of trying to live as beings of mind in a world conceived to be entirely material. The relative laws of matter will inevitably break down under the stresses of increasing contradiction, even as is happening in the present historical cycle. Men will begin to disbelieve in the laws of matter, and will turn in either one of two directions: to intellectual anarchy or to a higher conception of law. Such a crisis in the affairs of men is known to Theosophists as a "moment of choice."

Again, the help afforded to humanity in this crucial time is from both without and within. From within comes the intuitive recognition that a choice must be made, and to some an intimation of the direction in which the right choice lies. From without, from the visible understandings of disciples, such as the work of the Theosophical Movement, come the help of guidance, the pointing out of landmarks left by others who have trod the path before, and the example of all those who are now striving to go the same way.

"Without" and "within" are but symbols of the dialogue that proceeds eternally in Nature. The tumultuous give and take of physical life reflects the dynamic conflict of feeling and desires at higher levels of being, and these lesser tensions are images of the sacred speech of consciousness, in which the soul converses with the embodiments it has made for itself. In truth, all saving helps that come to man are born from this divine relation, in which subject and object, "inside" and "outside," questing and achieving, knowing and being—are one.

"A Republic of Souls"

The age of great men is going; the epoch of the ant-hill, of life in multiplicity, is beginning. The century of individualism, if abstract equality triumphs, runs a great risk of seeing no more true individuals. By continual leveling and division of labor, society will become everything and man nothing.

As the floor of valleys is raised by the denudation and washing down of the mountains, what is average will rise at the expense of what is great. The exceptional will disappear. A plateau with fewer and fewer undulations, without contrasts and without oppositions, such will be the aspect of human society. The statistician will register a growing progress, and the moralist a gradual decline: on the one hand, a progress of things; on the other, a decline of souls. The useful will take the place of the beautiful, industry of art, political economy of religion, and arithmetic of poetry. The spleen will become the malady of a leveling age.

Is this indeed the fate reserved for the democratic era? May not the general well-being be purchased too dearly at such a price? The creative force which in the beginning we see forever tending to produce and multiply differences, will it afterward retrace its steps and obliterate them one by one? And equality, which in the dawn of existence is mere inertia, torpor, and death, is it to become at last the natural form of life? Or rather, above the economic and political equality will there not arise a new kingdom of mind, a church of refuge, a republic of souls, in which, far beyond the region of mere right and sordid utility, beauty, devotion, holiness, heroism, enthusiasm, the extraordinary, the infinite, shall have a worship and an abiding city? —*Amiel's Journal,* 1851

MAHATMAS AND CHELAS

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of "incarnations," although, comparatively speaking, they are very few. Now, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has *Kama Loka* for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher *Manas, the pure man,* which is associated with the sixth and the seventh principles, that goes into *Devachan* to enjoy there the effects of its good *Karma,* and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower *Manas* until there arrives a time when its *whole Manas,* being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (the 6th principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them

---

NOTE.—This article by H. P. Blavatsky first appeared in *The Theosophist* for July, 1884.

reflects the image of a true MAHATMA or not? And who will say that the physical is not a *Maya?* Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMAS wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he, who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the *Manas* may be called "faith," which should not be confounded with *blind belief*. "Blind faith" is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief, which is the real meaning of the word "faith." This belief should at the same time be accompanied by *knowledge, i.e.,* experience, for "true *knowledge* brings with it faith." Faith is the perception of the *Manas* (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, *i.e.,* it is spiritual perception. In short, the higher individuality of man, composed of his higher *Manas,* the sixth and the seventh principles, should work as a unity, and then only can it obtain "divine wisdom," for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelaship,* is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

CYCLES OF PSYCHISM

I

PSYCHISM is a term used in Theosophical literature to denote very loosely every kind of mental phenomena, such as mediumship and the higher sensitiveness, hypnotic receptivity, inspired prophecy, simple clairvoyance or seeing in the Astral Light, and truly divine seership; in short, the word conveys every phase and manifestation of the powers and potencies of the *human* and the *divine* Souls.

The psychic or soul nature of man has powers of its own, which may be studied in relation to the physical organism. The coordinated functioning of psychic and physical powers results in the familiar processes of waking life—perception, feeling, thinking, remembering, imagining and willing. Modern psychology has studied these processes with such devotion, and on the assumption that the soul or ego has no powers of its own separate from the body, that the educated person of today knows little or nothing of the higher psychology of the spiritual man, and is even ignorant of the subtle forces which have their play in the lower psychic or astral man. Hence the mysteries with which present study of psychic phenomena is surrounded. It is safe to say that not one of the modern investigators of the psychic world, scientist or some other, has perfected his control of the inner faculties and powers with which every man is endowed, so that he may exercise them independently of the body, or, at least, free of the illusions of sense perception. How, then, can there be knowledge of these things, without the control which is the prerequisite to knowledge in every branch of science?

Mediumship is the abnormal manifestation of psychic powers, and is generally the result of disease of some sort, or prolonged psychological malpractice. The few determined individuals who have developed themselves to the point where these powers are obedient servants of the human will, have been known through history as *adepts*. As Madame Blavatsky has written:

> The exercise of *magical* power is the exercise of powers *natural*, but superior to the ordinary functions of Nature. A miracle is not a violation of the laws of Nature, except for ignorant people. Magic is but a *science*, a profound knowledge of the Occult forces in Nature, and of the laws governing the visible or the invisible world. Spiritualism in the hands of an Adept becomes Magic, for he is learned in the art of blending together the laws of the universe, without break-

ing any of them and thereby violating Nature. In the hands of an experienced medium, Spiritualism becomes unconscious sorcery; for, by allowing himself to become the helpless tool of a variety of spirits, of whom he knows nothing save what the latter permit him to know, he opens, unknown to himself, a door of communication between the two worlds, through which emerge the blind forces of nature lurking in the astral light, as well as good and bad spirits.

To doubt magic is to reject History itself, as well as the testimony of ocular witnesses thereof, during a period embracing over 4,000 years. Beginning with Homer, Moses, Hermes, Herodotus, Cicero, Plutarch, Pythagoras, Apollonius of Tyana, Simon the Magician, Plato, Pausanias, Iamblichus, and following this endless string of great men—historians and philosophers, who all of them either believed in Magic or were magicians themselves—and ending with our modern authors such as W. Howitt, Ennemoser, G. des Mousseaux, Marquis de Mirville and the late Eliphas Levi, who was a magician himself.

Madame Blavatsky reveals the ridiculous character of the claims of spiritualists that such sages and great teachers were "mediums":

Fancy Christ, Moses, or an Apollonius of Tyana, controlled by an Indian guide! Spiritual mediums were better known in those days to the ancients, than they are now to us. The inspired sibyls, pythonesses, and other mediums were entirely guided by their high priest and those who were initiated into the esoteric theurgy and mysteries of the temples. Theurgy was Magic; as in modern times, the sibyls and pythonesses were mediums; but their high priests were magicians. That is the reason why no trash was allowed to be given by unprogressed spirits in the days of old. The oracles of the sibyls and inspired priestesses could never have affirmed Athens to be a town in India, or jumped Mount Ararat from its native place down to Egypt.

At the same time, the ancients had their illegal mediums—those who belonged to no special temple—and thus the spirits controlling them, unchecked by the expert hand of the magician, were left to themselves, and had all the opportunity to perform their capers on their helpless tools. Such mediums were generally considered *obsessed* and *possessed,* which they were in fact. According to Bible phraseology, these mediums were ordered to be put to death, for the intolerant Moses, the magician, who was learned in the wisdom of Egypt, had said, "Thou shalt not suffer a witch to live." Alone the Egyptians and the Greeks, even more humane and just than Moses, took such into their temples, and, when found unfit for the sacred duties of prophecy, cured them in the same way as Jesus Christ cured Mary of Magdala and many others.

Thus Magic exists, and has existed, ever since prehistoric ages. Beginning in history with the Samothracian Mysteries, it followed its course uninterruptedly, and ended for a time with the expiring

> theurgic rites and ceremonies of Christianized Greece; then reappeared for a time again with the Neoplatonic, Alexandrian school, and, passing by initiation to sundry solitary students and philosophers, safely crossed the medieval ages, and notwithstanding the furious persecutions of the Church, resumed its fame in the hands of such Adepts as Paracelsus and several others, and finally died out in Europe with the Count St. Germain and Cagliostro, to seek refuge from frozen-hearted scepticism in its native country of the East.

While *knowledge* of the laws governing psychic phenomena was lost to the western world with the rise of Christianity, the phenomena themselves did not cease occurring. From biblical days until the present, religious history is full of accounts of psychic inspiration. The crudely emotional "speaking in tongues" is with us yet, and just as the ancient Jews were guided by prophecy, so there are today Christian sects who turn for guidance to the vaticinations of a select few of the sensitive among their members. The visions and visitations experienced by so many of the Christian Fathers were essentially *psychic.* The demonology of the Dark Ages, the witch-hunting and heretic-baiting for hundreds of years by "Christian" priests, the periodic outbreaks of wild enthusiasm for this, that or the other practice or belief —these are the evidences of psychism through western history. When the manifestations have been associated with genuine religious devotion, and personal purity, then a kind of spiritual vision, a *higher* psychism, reveals itself in the clairvoyant perception and unmistakable prophetic power which develop in sensitive individuals. But psychism in company with evil ways and low habits of thought always leads to unspeakable moral degradation. The fate of mediums who employ their unnatural gifts for pay is sufficient evidence of this. The bartering of psychic powers for material gain is a kind of prostitution that Nature finds intolerable, and the price paid by the medium for his weakness is often the loss of personal immortality.

The lives of the Saints of the Catholic Church are an almost uninterrupted history of psychic phenomena. Unquestioning faith in the reality of the other world, coupled with child-like belief in Christian dogmas, brought intense psychic experiences to thousands of loyal Christians. As the historian, Ennemoser, relates:

> Visions were most frequent in convents, where solitude, ascetic practices, fasting, uncared-for diseases, as spasmodic convulsions, the unoccupied, often dreaming and overflowing imagination, gave numerous opportunities for the formation of these objective pictures. The history of the middle ages, even as far as the sixteenth century,

is scarcely more than a history of magnetism and a universal system of so-called witchcraft and magic. Visions were so common that rules were given to distinguish those of divine origin from false delusions and the temptations of the devil.

Many of the "witches" burned at the stake by the Church were simple psychics, mediums, who knew only that they suffered inward experiences that they could not understand and could not control. In other cases, these manifestations took the form of what the sensitive imagined to be divine inspiration, leading to a life of consecration in the service of this spiritual guidance. Joan of Arc was such a pure psychic, suffering the usual fate of the reformer who dares to oppose the spiritual monopoly of established religion. It is characteristic of every psychic vision that the medium sees the apparition, or hears voices, which seem to confirm or elaborate upon the beliefs of the medium himself. Thus even the great Swedenborg, whose visions startled all Europe, and whose clairvoyant report of the Stockholm fire convinced even Emmanuel Kant of the existence of this power, was subject to misconception and error. The invisible world of psychic perception is as diverse in its aspects as the physical one, and infinitely more difficult to understand. Thus Swedenborg, claiming to have met the inhabitants of Mercury in the spirit-world, described them as being dressed in clothes such as were worn in Europe at that time. No psychic ever sees quite correctly, however remarkable may be the approximations of his sight.

There are laws of psychic perception, which may be stated as follows:

Thought passes to and fro from man to man. At a higher level it does the same from higher intelligences to man, and all in a sphere beyond the material. Men, from different causes, rising to different levels above their ordinary outer selves, come into the psychic plane where all is spread out before them. They see and read only that for which they are fitted, and comprehend only that for which they are prepared. Through conscious or unconscious exaltation they rise into or come in contact with some current of thought or unspoken word which enters their brains by divers roads. Comprehended partly, perhaps, but being entirely foreign to their normal personal manner of thinking,—knowing they have heard a voice—it is ascribed to a Spirit, although in fact it may be the thought of a living man they hear, feel, see or are repeating. All men who by effort or training lift themselves consciously, or are lifted unconsciously above the material, secure the wisdom, knowledge and inspiration of other planes. How much they understand of these visions will depend upon their knowledge of occult philosophy.

Clairvoyant perception, unless supported by philosophical perspective, is absolutely unreliable. Clairvoyants have on innumerable occasions given correct descriptions of events and persons they could never have known or seen, but other innumerable times they have failed. If it were not always a matter of doubt and difficulty, natural clear-seers would have long ago demonstrated the unerring range of their vision by discovering uncaught criminals, by pointing out where stolen property could be recovered, by putting a finger on a moral plague-spot which is known to exist but cannot be located. Yet this they have not done, and theosophists are confirmed in the old teaching that the field of clairvoyance is full of delusions.

The prime cause for delusion is that the thought of anything makes around the thinker an image of the thing thought about. And all images in this thought-field are alike, since we remember an object by our thought-image of it, and not by carrying the object around in our heads. Hence the picture in our aura of what we have seen in the hands of another is of the same sort—for untrained seers—as our ideas on the subject of events in which we have not participated. So a clairvoyant may, and in fact does, mistake these thought-pictures one for the other, thus reducing the chances of certainty. If an anxious mother imagines her child in danger and with vivid thought pictures the details of a railway accident, the picture the seer may see will be of something that never happened and is only the product of emotion or imagination.

Mistakes in identity come next. These are more easily made on the astral plane, which is the means for clairvoyance, than even upon the visible one, and will arise from numerous causes. So numerous and complex is this that to fully explain it would not only be hopeless but tedious. For instance, the person, say at a distance, to whom the clairvoyant eye is directed may look entirely different from reality, whether as to clothing or physiognomy. He may, in the depths of winter, appear as clad in spring clothing, and your clairvoyant reports that, adding probably that it symbolizes something next spring. But, in fact, the spring clothing was due to his thoughts about a well-worn comfortable suit of this sort, throwing a glamor of the clothing before the vision of the seer. Cases like this have been verified. The lover, dwelling on the form and features of his beloved, or the criminal upon the one he has wronged, will work a protean change and destroy identification.

Another source of error will be found in the unwitting transfer to the clairvoyant of your own thoughts, much altered either for better or for worse. Or even the thoughts of someone else whom you have

just met or just heard from. For if you consult a seer on some line of thought, having just read the ideas on the same subject of another who thinks very strongly and very clearly, and whose character is overmastering, the clairvoyant will in all likelihood feel the influence of the other and give you his ideas.

In the light of these principles, it should be plainly evident that psychic visions are usually dressed up by the imagination of the seer, and the history of psychism gives full support to this explanation. In the Middle Ages, sensitives saw angels and devils. Nuns had visions of Christ, and suffered from strange delusions of heavenly marriage, showing the close relation between the sexual instincts and the psychic or astral plane. The correlation of sex aberrations with religious mania is well-known to psychiatrists, and the similar connection of the commoner types of obsession has been observed by physicians who have tried in vain to bring some relief to weak-willed victims of spiritualistic practices. One has simply to turn the pages of Mediæval books on witchcraft, such as *Malleus Maleficarum,* the "Witch-hammer," published in 1489, to see that the Incubi and Succubi which so horrified pious Christians of that day, became, in the nineteenth century, the "spirit" brides and grooms of modern Spiritualism.

The form taken by psychic manifestation is determined primarily by the moral level of those to whom it comes, and in bright relief to the commoner types of psychic experience are the great healing powers born to certain philanthropic physicians of the past. Such a man was Valentine Greatrakes, who lived in Ireland in the seventeenth century. In 1662 he discovered that he had mesmeric power, and was able to cure diseases of all sorts simply by the laying on of hands. After healing thousands in his native country, he went to England, exercising his beneficent power for the relief of many eminent persons, all of whom testified to the miraculous nature of his cures. The famous scientist, Robert Boyle, was among those who acknowledged the healing power possessed by Greatrakes.

The seventeenth century was quite literally a continuous drama of psychic phenomena. The visions of such religious leaders as George Fox and John Bunyan began at about the middle of the century. Fox made it clear that he believed himself inspired by the Deity, and the Quaker doctrine of Inner Light, a pure and ennobling form of psychism, has continued to the present day. Bunyan, more extravagant in his emotionalism, seems to have gone mad under the influence of "the spirit." Soon after his marriage, in 1649, "he prayed to trees, to a broomstick, to the parish bull. He tried to

work miracles, ordering the puddles in the road to dry up and staking his salvation on the result." His later life was more rational, although *Grace Abounding,* which Bunyan wrote in 1666, is in these days said to contain "particulars sufficient to fill up the certificate and case-book of a mental specialist." One of the founders of the Philadelphian Brethren, an English mystical society of the seventeenth century, was Dr. John Pordage, whose visions were even more dramatic than those of the more familiar religious leaders of the day. Pordage relates that he and the members of his society witnessed daily scenes in heaven and hell. "They beheld the Prince of Darkness, and damned souls in the shape of men, pass by in grand procession in chariots of clouds, and surrounded by lesser spirits in swarms." The visions, claimed the Philadelphians, continued for months.

George Fox often performed "spiritual" cures, and many of the early Friends manifested clairvoyant and prophetic powers. The Quakers certainly discovered some minor secrets of occultism, for Cotton Mather relates that they used in his time to proselyte people by merely stroking or breathing upon them. Persecuted as they were, mesmeric powers must have grown among them as one result of their constant devotion to what they believed to be right.

The rappings, movement of objects and other wonderful occurrences that have come to be associated with modern spiritualism, have been known in every age. In 1716-17, the home of John Wesley, who was later to found the sect of Methodism, was the theater of knockings, groans and even apparitions. Full accounts of these happenings have been left by the Wesley family. Later in the eighteenth century, about a hundred years before the phenomena of 1848, Germany and Switzerland had their spiritualists, developing, or believing in phenomena identical almost in all particulars with those of America. Among the various manifestations were so-called "spirit writing," and other forms of intercourse with what many thought to be the spirit world. In 1756, Emmanuel Swedenborg sat in a house in Gottenberg and described the great fire that was then raging in Stockholm, 300 miles away. Two days later a courier from Stockholm confirmed Swedenborg's account in every detail, from the time the fire started to when it was put out, even as to the particular houses that were destroyed.

THE REALITY OF REINCARNATION

A PRACTICAL application of the hypothesis of reincarnation to the individual is that his present character, in terms of natural affinities, is the cumulative result of many prior existences as a human being on earth. Memory of past experiences in these former lives, not being fully operative through a new brain, exists in certain areas of the psychic nature popularly termed the subconscious. Thus any individual experiences not only an awareness of basic character traits, but specific premonitions in respect to events and other persons, as also a sense of familiarity with areas of past history, depicting former lives. Those who feel attached to a definite historical period at an early age know well a vague sense of possessing "inside information," and the ability to generalize confidently about those particular times and conditions.

The "scientific" objector to reincarnation may point out that few adults seem interested in historical epochs during which they might have lived, but he will agree that children are apt to display such an interest. This, it is said, is simply because children live in their imagination, and history to them is but a storybook. However, anyone who has experienced during youth a peculiar fascination for a special period, will probably recall that the fancies he wove around certain historical characters and events made a far more indelible imprint upon his mind than the adventure stories he was reading concurrently. This in spite of the fact that the latter were not only more exciting, but, from a materialistic point of view, easier to identify with oneself because belonging to the contemporary scene.

It may be true that interest in ancient history is slight among adults. The theosophist can suggest in explanation that not only is the adult further removed by intervening events from a prior life, but he is also facing the problems of a present existence. Then, were history written differently, were the records of past civilizations carried to us in terms of meaning and less in recitation of events, that same adult might find all study of history helpful in dealing with his present surroundings. More than one historian and scholar has commented, for instance, that not a thing of the modern world but may be found referred to by Plato in its philosophical significance. Plato was, of course, a philosopher; historians are historians, and in very few individuals do the twain ever meet. But for history to be a source of vital meaning to the citizen of the present age, the philosopher and the historian must meet.

In the final analysis, the real history of the past must be constructed by each student for himself. If one truly knew the capacities of his own nature, he could orientate himself in the civilization which was the scene of his last endeavor. The colonists who left the sinking Atlantis to form the great civilizations of Central and South America searched for and found an environment fitted to their individual and group needs for growth. The history of every soul is written in terms of phases and types of experience passed through. Those who erected the mighty pyramids of Egypt developed in the task capacities and disciplines that registered for them permanent value. Then there are the disciplines and capacities of mind: the disciples of Kwan Yin, the students of the Pythagorean School, the lovers of that blend of Eastern and Western wisdom represented in Alexandria—all gained an acceleration of spiritual growth.

The average man has not known all those fountains of Theosophical knowledge, although he has drunk at the Source sometime, somewhere. This memory should be the strongest, and perhaps would be, if the true history of the Theosophical Movement were known and studied with the same concentration, as, for instance, is often academically expended upon descriptions of the armaments used in the Peloponnesian Wars. The arts and sciences of each epoch, the crafts, the political and economic organization—all these have produced the various types of psychological obstacles through which men have achieved a deeper knowledge of their real nature.

Man's history is a series of progressive awakenings. The individual goes through the cycle of earth life on an ascending arc of awareness. There are periods during which he engages in a certain type of occupation only to find himself divorced from it, subsequently. The entering of new fields may signify a progressive reviewing of past lives or portions of lives. Could he see clearer, were his intuition more fully awakened, he would extract from this "reviewing" new lessons needed for inner development. Life is not an unbroken thread of similar types of experience, even for those who lead the most ordinary of lives. All events, including the simplest, have their roots in the past. Each form of sickness, every development of physical capacity, each sign of psychic or mental interest, each moral leaning is in part a significant memory of the past, and deserves serious reflection. Physiologically, application of this would be the old maxim, "Physician, heal thyself." Psychically, mentally and morally, it is counsel to be one's own historian and biographer. Sensitive to the murmurings of an old wisdom, one might become the beneficent ruler of present moods, emotions, and capacity.

Then reincarnation is more than a simple theory. For the wise one today it becomes the key to that vast submerged past out of which the present and future grow. When studied with calm concentration in this way, cycles of rebirth may pass out of the category of theory into the realm of internal knowledge.

My Mental Memos

You "guessed" you knew the answer, and only after your floundering had added to the confusion, did you "discover your mistake" . . . ! Next time, when you don't know, don't tell. Remember, the truth is not a matter of anybody's *guess*.

You thought M——— could do at least *that* for you—it wasn't "too much to ask." But were you the one asked? . . . As for it being such a *little* thing, don't forget, it's not the actual, but the relative size that counts. Only a straw, but it broke the camel's back, and one pea under a mountain of mattresses kept the princess awake all night!

Watch that flare of righteousness, that quick impatience with another's mistaken interpretation of you and your doings. Self-justification is an instinct of the *personal* man, that same self that is given to hasty judgments of others. Until you can be sure of never misunderstanding or misrepresenting the smallest act, the slightest word of another, what grounds have you for criticizing *him* for *your* failing?

Ever connect your self-importance with those periods of the "blues"? Yet, if one of the wheel's spokes decided to act as hub, the wheel would have its "ups and downs," even as you do. Why not determine to find the true center of Life and make your life revolve harmoniously about That?

"You didn't think," you said. And just what did you, the Thinker, mean by that? Were you supposing that you have ever *not thought* —even for a split second? Go back, and see if you didn't *think at the time,* as quick as a flash, and as swiftly ignore the thought. Be glad you did and could think fast, and resolve to take advantage of such flashes hereafter when quick decision is called for.

You knew it was wrong, when you did it, but you did it anyway. Why, then, feel "hurt" when someone points out your error? Wouldn't it be much more honest to tell the truth, at least to yourself, and say, *I knew it all along!*

SCIENCE NEWS AND NOTES

II: Intuition in Prospect

"Tesla: Man of 'Inspired' Discoveries," an article by John J. O'Neill, science editor of the New York *Herald-Tribune* (Jan. 24), is another tribute to the power of intuition. Mr. O'Neill writes:

> Nikola Tesla, the scientific genius who died alone in a hotel room in New York a couple of weeks ago, has left in the hands of science more problems than it will be able to solve for a long time. The greatest problem which science will have to explain is Tesla the man and his strange mental powers. Out of those baffling mental powers came a host of scientific discoveries, some of which form a major part of the foundation of electric light, power and communication industries of today, including the high-tension atom-smashing devices which will form the basis of tomorrow's industries.

Tesla, the *Tribune* editor recalls, was extremely sensitive. "An inharmonious person in his presence completely upset him." Although such situations caused him "physical torments," Tesla never relaxed his "almost regal bearing"; but in his efforts to protect himself from such situations he became almost a recluse. It was this acute sensitivity which enabled him to receive the inspiration for his discoveries, remarks Mr. O'Neill, who relates that it was part of Tesla's method of protecting himself to divert discussions of his genius with the comment: "Forget it. We are nothing but meat machines." The *Tribune* article continues:

> Tesla could assume such a lordly, dominating attitude that one needed the greatest amount of courage to disagree with him. On one visit the writer took his courage in his hands and said to him: "I know, Dr. Tesla, that you do not believe we are meat machines, despite what you say. I know, also, that you do not get your inspiration in the way you say and that there are very unusual phenomena connected with the way in which you receive your revelations."
>
> The Tesla that I knew after that conversation was a far different person than the Tesla I had previously known. It took him almost ten years, however, to get to the point of confiding: "You know me better than anyone else in the world. You understand things that I need not talk about."

Tesla's discoveries, according to Mr. O'Neill, were always completed before he so much as touched a piece of apparatus to construct a model. "He knew they would work and how they would work." And he knew this not because he had calculated extensively, or planned carefully, or made preliminary experiments:

> When inspiration was fermenting in his mind Tesla would go into a "silence" and the discovery would then appear before his eyes as an

operating model complete in every detail. That to Tesla was the basic form of reality. The model which he would construct was just an imitation of the real thing. To every one else the working model was the real thing and they cared little about the method by which Tesla had "invented" it.

Only a very small fraction of the revelations Tesla received were developed to the extent of constructing working models or applying them, says Mr. O'Neill, for "this genius lived in a frail body. He would have needed a thousand such bodies to have kept pace with the productivity of his mind and an unlimited treasury to have developed his discoveries." But, with few exceptions, "practical" men found Tesla incomprehensible, and could not spare the time to discover how to work with him. One of the exceptions was the elder J. Pierpont Morgan, who cooperated with Tesla, and had an "enlightened view" concerning his genius.

The science editor concludes:

When I said above that discoveries "appeared" to Tesla in finished form, the words mean just that. He had a phenomenal two-way vision. Most persons possess only a one-way vision. The average person can see an object and then store in his mind memories of it and ideas concerning it. With Tesla the reverse was also true. When ideas developed in his mind they projected themselves through the optical channels so that he saw a definite concrete image.

Many great scientists receive such inspiration, but few admit it. . . . The human mind has unlimited possibilities for use and development which will be discovered when big enough minds tackle the job of exploring this largely uncharted realm. The Tesla type of intellect may be brought under control in a "practical" way and perhaps even greater geniuses developed.

The New York *Times* editorial (Jan. 9) said of Tesla:

There was a solid scientific basis at the bottom of all this romanticism. For he was no tinkerer, but a first-class mathematician and physicist whose blueprints were plausible, even though they were far ahead of the technical resources of his day. He belongs to the passing age of heroic invention of which Edison was the most distinguished exemplar—the age of technical poets who expressed themselves in generators, inductance coils and high voltages rather than in drama and verse and who were the real architects of this culture. If that abused word "genius" ever was applicable to any man it was to him.

Theosophically speaking, one of the most significant statements about Nikola Tesla is Mr. O'Neill's remark: "Tesla in most things had a one-track mind. In almost every field there was something he liked very much and everything else in that field he almost totally

SCIENCE NEWS AND NOTES

II: Intuition in Prospect

"Tesla: Man of 'Inspired' Discoveries," an article by John J. O'Neill, science editor of the New York *Herald-Tribune* (Jan. 24), is another tribute to the power of intuition. Mr. O'Neill writes:

> Nikola Tesla, the scientific genius who died alone in a hotel room in New York a couple of weeks ago, has left in the hands of science more problems than it will be able to solve for a long time. The greatest problem which science will have to explain is Tesla the man and his strange mental powers. Out of those baffling mental powers came a host of scientific discoveries, some of which form a major part of the foundation of electric light, power and communication industries of today, including the high-tension atom-smashing devices which will form the basis of tomorrow's industries.

Tesla, the *Tribune* editor recalls, was extremely sensitive. "An inharmonious person in his presence completely upset him." Although such situations caused him "physical torments," Tesla never relaxed his "almost regal bearing"; but in his efforts to protect himself from such situations he became almost a recluse. It was this acute sensitivity which enabled him to receive the inspiration for his discoveries, remarks Mr. O'Neill, who relates that it was part of Tesla's method of protecting himself to divert discussions of his genius with the comment: "Forget it. We are nothing but meat machines." The *Tribune* article continues:

> Tesla could assume such a lordly, dominating attitude that one needed the greatest amount of courage to disagree with him. On one visit the writer took his courage in his hands and said to him: "I know, Dr. Tesla, that you do not believe we are meat machines, despite what you say. I know, also, that you do not get your inspiration in the way you say and that there are very unusual phenomena connected with the way in which you receive your revelations."
>
> The Tesla that I knew after that conversation was a far different person than the Tesla I had previously known. It took him almost ten years, however, to get to the point of confiding: "You know me better than anyone else in the world. You understand things that I need not talk about."

Tesla's discoveries, according to Mr. O'Neill, were always completed before he so much as touched a piece of apparatus to construct a model. "He knew they would work and how they would work." And he knew this not because he had calculated extensively, or planned carefully, or made preliminary experiments:

> When inspiration was fermenting in his mind Tesla would go into a "silence" and the discovery would then appear before his eyes as an

operating model complete in every detail. That to Tesla was the basic form of reality. The model which he would construct was just an imitation of the real thing. To every one else the working model was the real thing and they cared little about the method by which Tesla had "invented" it.

Only a very small fraction of the revelations Tesla received were developed to the extent of constructing working models or applying them, says Mr. O'Neill, for "this genius lived in a frail body. He would have needed a thousand such bodies to have kept pace with the productivity of his mind and an unlimited treasury to have developed his discoveries." But, with few exceptions, "practical" men found Tesla incomprehensible, and could not spare the time to discover how to work with him. One of the exceptions was the elder J. Pierpont Morgan, who cooperated with Tesla, and had an "enlightened view" concerning his genius.

The science editor concludes:

When I said above that discoveries "appeared" to Tesla in finished form, the words mean just that. He had a phenomenal two-way vision. Most persons possess only a one-way vision. The average person can see an object and then store in his mind memories of it and ideas concerning it. With Tesla the reverse was also true. When ideas developed in his mind they projected themselves through the optical channels so that he saw a definite concrete image.

Many great scientists receive such inspiration, but few admit it. . . . The human mind has unlimited possibilities for use and development which will be discovered when big enough minds tackle the job of exploring this largely uncharted realm. The Tesla type of intellect may be brought under control in a "practical" way and perhaps even greater geniuses developed.

The New York *Times* editorial (Jan. 9) said of Tesla:

There was a solid scientific basis at the bottom of all this romanticism. For he was no tinkerer, but a first-class mathematician and physicist whose blueprints were plausible, even though they were far ahead of the technical resources of his day. He belongs to the passing age of heroic invention of which Edison was the most distinguished exemplar—the age of technical poets who expressed themselves in generators, inductance coils and high voltages rather than in drama and verse and who were the real architects of this culture. If that abused word "genius" ever was applicable to any man it was to him.

Theosophically speaking, one of the most significant statements about Nikola Tesla is Mr. O'Neill's remark: "Tesla in most things had a one-track mind. In almost every field there was something he liked very much and everything else in that field he almost totally

ignored." In the New York *Times* (Jan. 6) account occurs another interesting aside:

> [Tesla] was greatly handicapped by lack of funds, for he was anything but a practical man as far as business was concerned. It was said that he was frequently victimized, but he did not seem to worry much as long as he had a place to work. Tesla probably could have become a rich man had he chosen to become an employe of a large industrial concern, but he preferred poverty and freedom.

It will be seen that absence of the profit motive is the sign that Tesla had the true inner feeling of one who seeks for knowledge for others' sake. Concentration of mind along certain definite lines is a related quality, also of first necessity to a creative genius of the intuitive kind. It is one of Madame Blavatsky's "prophecies" that man's spiritual intuitions will not be fully opened "until we begin acting from *within,* instead of ever following impulses from without; namely, those produced by our physical senses and gross selfish body." On the life and work of men of the calibre of Nikola Tesla, or the late Dr. George Washington Carver, H. P. B.'s statement throws a great light. And, conversely, the experience of such intuitive minds highlights for us the practical verity of the Teacher's words.

In his address on "Science, Common Sense and Decency," from which we quoted the defense of intuition ("Intuition in Action," March issue, p. 215), Dr. Langmuir assaulted certain materialistic and behavioristic battlements. "Human affairs," said the ex-president of the American Association for the Advancement of Science, "are characterized by a complexity of a far higher order than that encountered ordinarily in the field of science."

One theory of social action is that mankind, as in a great ship, drifts across the Ocean of Life, at the mercy of wind and wave, and with no visible direction or guidance. This is of course related to the "happenstance theory" of the origin of species, or the idea that the complex program of natural and human evolution is arranged and carried forward without recourse to intelligence. In relation to human progress, this theory provides that man shall not be held responsible for his economic, political or social "fate." Dr. Langmuir illustrates:

> It is true that some of our historians cynically taught most of our college students from 1925 to 1938 that wars, the rise and fall of a nation, etc., were determined by nearly cosmic causes. They tried to show that economic pressure, and power politics on the part of Eng-

land or France, etc., would have brought the same result whether or not Kaiser Wilhelm or Hitler or any other individual or group of individuals had or had not acted the way they did.

Germany, facing the world in a realistic way, was proved, almost scientifically, to be justified in using ruthless methods—because of the energy and other characteristics of the German people they would necessarily acquire and should acquire a place in the sun greater than that of England, which was already inevitably on the downward path.

Dr. Langmuir, however, does not consider this theory sufficient to account for the facts. He divides natural phenomena into two types, "convergent" and "divergent." In convergent phenomena the behavior of a group can be predicted from the average behavior of its component parts. The historical events referred to above were explained in terms of convergent phenomena. Divergent phenomena occur "where from a small beginning increasingly large effects are produced," making it possible "for single unpredictable quantum events to alter the course of human history." Dr. Langmuir cites the following examples:

Every thunderstorm or tornado must start from a small beginning and at least the details of the irregular courses of such storms across the country would be modified by single quantum phenomena that acted during the initial stages. Yet small details such as the place where lightning strikes or damage occurs from a tornado may be important to a human being.

Much more obvious examples of divergent phenomena which affect human life are those involved in the mechanism of heredity and the origin of species. Whether the genes are inherited from the mother or from the father seems to be fundamentally a matter of chance, undoubtedly involving changes in single atoms. It is known definitely that changes in genes or mutations can be produced by x-rays, and it has even been proved that a single quantum is sufficient to bring about such an alteration. The growth of any animal from a single cell is a typical illustration of a divergent phenomenon. The origins of species and all evolutionary processes, involving as they do natural selection acting upon mutations, must depend at almost every stage upon phenomena which originate in single atoms.

An idea that develops in a human brain seems to have all the characteristics of divergent phenomena. All through our lives we are confronted with situations where we must make a choice and this choice may sometimes alter the whole future course of our lives. Occasionally such decisions are made by tossing a coin—an event which seems unpredictable. . . .

The theosophist cannot but notice how easily the doctrines of Karma—a law moved to action by beings who then feel its effects—and Reincarnation, the process of law, would dissolve the problem of "convergent" *versus* "divergent" phenomena—by removing at once all notion of "phenomena" from this Universe. But the simplicity of this solution is no doubt a barrier to its acceptance—yet.

Dr. Langmuir declares he "can see no justification whatever" for teaching that science proves that general causes (convergent phenomena) dominate in human affairs over the results of individual action (divergent phenomena). On the contrary, he states, it is impossible to prove conclusively the primacy of convergent phenomena: "The very existence of divergent phenomena almost precludes the possibility of such proof." He further points out:

> The mistaken over-emphasis on convergent phenomena in human affairs and the reliance on so-called scientific methods have been responsible in large degree for much of the cynicism of the last few decades.

One of the forms this cynicism takes is suggested by the following:

> It is often thought by the layman, and many of those who are working in so-called social sciences, that the field of science should be unlimited, that reason should take the place of intuition, that realism should replace emotions and that morality is of value only so far as it can be justified by analytical reasoning.

What might be called "economic cynicism" is analyzed by Dr. Langmuir, who indicates the limitations of this "scientifically logical" approach:

> To avoid alternating periods of depression and prosperity economists propose to change our laws. They reason that such a change would eliminate the cause of the depression. They endeavor to develop a science of economics by which sound solutions to such problems can be reached.
>
> I believe the field of application of science in such problems is extremely limited. A scientist has to define his problem and usually has to bring about simplified conditions for his experiments which exclude undesired factors. So the economist has to invent an "economic man" who always does the thing expected of him. No two economists would agree exactly upon the characteristics of this hypothetical man and any conclusions drawn as to his behavior are of doubtful application to actual cases involving human beings. There is no logical scientific method for determining just how one can formulate such a problem or what factors one must exclude. It really comes down to a matter of common sense or good judgment. All

too often wishful thinking determines the formulation of the problem. Thus, even if scientifically logical processes are applied to the problem, the results may have no greater validity than that of the good or bad judgment involved in the original assumptions.

The last sentence shows why the Platonic method (deduction from universals to particulars) in which ethical axioms, or self-evident truths, are the "original assumptions," is demonstrably more *scientifically logical* than the Aristotelian theory (induction from particulars to universals), which is generally thought to be the "scientific method." The scientist's reliance on intuition, as attested by scientists themselves, is important for the reason that it means a virtual adoption of the Platonic method, to some extent, and consequently, the surrender of the Aristotelian method, to the same extent. Furthermore, the adoption of Plato's method necessitates acceptance of Plato's fundamental ethical principles, which are those of the Wisdom-Religion, the Master-Science itself.

"The philosophical, metaphysical or even scientific analysis of the principles of ethics has not proved particularly fruitful," remarks Dr. Langmuir in conclusion. Which is "scarcely odd" because the principles of ethics are *axioms to be applied,* not theories to be dissected. If modern science followed the lines of its illustrious predecessors, ethical principles would be used to analyze science! And once the Fundamental Propositions of the Secret Doctrine are assumed, they will be found at the root of not science only, but Life—and what further proof of their veracity will be needed?

The New York *Times* headlined Dr. Langmuir's speech, "Science has Limits, says Dr. Langmuir," which has been the position of Theosophy from the first. However, the honest survey of the scientific field provided by this distinguished researcher is more *liberating* than limiting. While science clung to its exclusiveness, and theology to hers, there were indeed "limits"—and serious ones—to both. But let science recognize, in Dr. Langmuir's words, "the incalculable value to mankind" of the concepts of right and wrong, however informal or casually defined, and there opens before it the road to *responsibility.* Once research is undertaken responsibly, the Adepts will have less need to guard their truths "from the seeking minds of those who are not yet ready to use them properly." What limits would science have then? Only the limits set by imagination and intuition!

AMONG YOUTH-COMPANIONS

PEOPLE are certainly peculiar," mused Christine aloud to her friend Janice, as they rested in the shade after a set of tennis. "A week ago I thought I'd be happy for the rest of my life if I got an 'A' in my Psychology mid-term and a date for the Inter-Fraternity dance. And now that everything is perfect, it's still not perfect! For one thing, how can a person be happy when others suffer so much, and have so many things happen to them?" As she spoke, she saw across the street a pitifully crippled man in a wheel-chair. The combination of her own mood with the sight of such physical misfortune drove a feeling of compassion deep into her heart.

"Janice," she said, softly, her eyes on the ground, "do you see that poor man? Feeling sorry is so futile. It doesn't help any. But I do feel sorry and I wish I could do something."

"I know the feeling," replied Janice. "I always begin to wonder what caused it, too. I feel as if I'd like to understand, even if I can't help."

"What caused it? Probably some accident in his birth or childhood, or maybe some sickness he had while a boy," answered Christine.

"I don't think you can dismiss the question as easily as that," said Janice. "It may be true that his present deformity is the result of some misfortune in his childhood, but that still doesn't explain the reason behind the so-called 'accident,' or why it should have happened to that particular man."

"Who knows, it might be fate. Or do you think it was the 'will of God'?" suggested Christine with a smile.

"It wouldn't be any more just to say it was fate or the 'will of God' than it would be to say it was purely accidental. For who would be the one to decide our fate? And why should a God have the right to condemn some to lives of misery and suffering, while others are left free to do nothing but enjoy themselves?" asked Janice. "Anyway, I don't believe in God."

"I don't either. I just said that to see what you'd say," Christine confessed. "One of the girls told me you believed in some queer kind of religion—Theosophy, or something."

"I am a theosophist," replied Janice. "I don't believe there is a God outside who takes it upon himself to govern our lives for us, according to his whims. I believe that we are all gods, responsible beings who through our own thoughts and actions make our lives what they are. That's the only way I can see any justice in life."

"Justice! It doesn't seem like justice when, let's say, that old man, as a baby, was dropped by his nurse and crippled for life. Heavens, Janice, what could a baby have done to deserve such a punishment!" exclaimed Christine.

"You are looking at the problem from a one-life basis," Janice pointed out, and then paused for a second to think how she could best present the idea of reincarnation to Christine.

"Oh, I see," broke in Christine. "You're one of those who believe that at some time in the past we were beetles, or dogs, or some other kind of animal. Janice, that's ridiculous,—use your head! Anyhow, from that point of view, how could a beetle do anything to cause him to be crippled in his next life? Does he bite another beetle, or what? The whole idea makes me laugh."

"I don't blame you for laughing," smiled Janice. "But that is not the true teaching of reincarnation."

"What is it, then?" asked Christine. "It's the one I've always heard. Wait. Before you tell me, let me ask you another question. You say there is justice in the world. All right, how about the case of the big business man who piles up money by crooked methods, and then sits back and enjoys himself in luxury? Even society respects him, particularly after he gives a million or two to charity, and founds an institution for the poor people he stole the money from in the first place. If there is any justice, why shouldn't the poor honest people be able to keep their hard-earned money?"

"How do you know that at some future time this 'big business man' won't reap the results of his dishonesty?" asked Janice.

"He may, but when?" demanded Christine. "You say, in another life, but think of all the people who are compelled to suffer from his evil practices in the meantime. Suppose that thousands of years in the future, he does have to suffer poverty and injustice. Even so, how will that help those now suffering at his hands? To my way of thinking, the fact that sometime the evil-doer will be punished, is cold comfort. I say, No thanks, it's all luck. We just have to learn to be smarter than the other fellow, and to hang on to what we have."

"If I really thought that, I'm afraid I'd be terribly unhappy. Because there wouldn't be any use in living," said Janice. "A good honest man sincerely interested in the welfare of others wouldn't have a chance."

"That's right. He wouldn't have a chance," answered Christine. "It discourages me, too, when I think about it, so I try not to. But I've been talking so much you haven't been able to tell me about your theory of justice."

"Well, to start, we should go back and correct some of your mistaken ideas. In the first place, Theosophy is not a 'queer religion.' It is a practical philosophy of life, one that we can prove to ourselves through daily application. And, secondly, it is *not* the teaching of Theosophy that we were ever animals. Man is an immortal soul and passes through life after life in order to learn and to gain experience. This morning we picked up where we left off yesterday. In the same way, when the period of rest after death is over, we come back into a new body. Our characters and tendencies are memories of previous existences, while the family and conditions we are born into are the results of our actions in the past."

"That doesn't sound illogical," commented Christine. "If only you could be sure it was true."

"Why wouldn't it be true?" countered Janice. "Since we see the operation of law or order in the other kingdoms of nature, why isn't it natural that law, rather than pure chance or accident, should govern our own lives? If the law of cause and effect is found by science to be universal in nature, why shouldn't it apply to the thoughts and actions of man, for instance, just as much as to the action of chemical elements? Why not think of a cycle like this: unselfish thoughts, unselfish actions, harmonious results. Or, selfish thoughts, selfish actions, inharmonious or 'bad' results. These unhappy effects, in turn, make us think enough to see something wrong in ourselves, in our way of thinking. I can't imagine human beings ever evolving to a higher degree of intelligence unless some natural process like this helps them learn."

"Well, I'll admit that's the way I think it should be, the way I'd like to believe it is. But still what about the man who is crippled for life by his nurse when he is a baby?" questioned Christine, now interested in the idea Janice was presenting.

"That's why the doctrine of reincarnation is so important," answered Janice. "For if we think man lives just once there still doesn't seem to be any justice. But realizing how, in some other life, that crippled man must have set up causes sufficient for reaping the effects he is now experiencing, and that those original causes are tied up with the being who under law was his nurse in this incarnation, we can see the reasonableness of these teachings."

"Then I suppose you would say that the people from whom the respectable criminal stole all the money in this life, had stolen money from *him* in some past existence?" inquired Christine.

"No, I hardly think we could say that, for then 'law' would just be, if I hit you in this life, you would come back and hit me in the

next, and so on. But Karma, as the law of cause and effect is called in Theosophy, isn't a wooden law that applies solely to the physical plane," explained Janice. "It is a moral law, and therefore the results of our actions depend, to a great extent, on our motives and thoughts, and not on the physical act only. But it must be getting late. What time is it?"

"Why, it's nearly five-thirty," exclaimed Christine, looking at her watch. "Where has the time gone?"

"I didn't realize it was that late. We'd better go, or we'll both miss dinner," said Janice.

"I wish we had more time to talk," Christine said, as they started for their homes. "There are still so many questions that I'd like to ask. Maybe I could come with you to a meeting?"

"Certainly. You will be very welcome. Why don't you come next Sunday morning?" invited Janice.

"I think I will," answered Christine.

The Noble Knowledge

It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle; the assurance that the same Monads—among whom are many Dhyan-Chohans, or the "Gods" themselves—have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.

—H. P. B.

STUDIES IN KARMA

The New Men and the New Age

THEOSOPHISTS are familiar with the fact that human affairs move in cyclic pulsations of approximately 1,500 years, corresponding with the periodic return to incarnation of various Egoic groups.

Due to archeological and historical researches of the past few years, plus the vast though gradual and unrecognized spread of Theosophic ideas through the mind of the population, the idea of a cyclic rise and fall of nations has come into quite general acceptance. Thoughtful men in all nations no longer consider themselves parts of eternal institutions, but take for granted that one day their nation will be no more. Naturally, this fact is most easily accepted in nations obviously on rising cycles; most reluctantly in nations sombrely aware of declining power and prestige.

The many planners for a "better world" in which catastrophes like the present one shall occur no more, almost all indirectly recognize the fact. That is to say, they dream in the direction of giving all peoples equitable access to the resources of the earth. Obviously, the implication is that some peoples are increasing in numbers beyond their material resources. It is simple ignorance of history that would fail to recognize the converse—that other peoples are declining below their power to utilize what they have. The most conspicuous example of modern times was the vanishing of the Red Indian, already in a cycle of rapid decline, when massacred by the whites.

For many centuries past, a sinister trend has been observable. Up to medieval times, frequent large migrations and expansions of new peoples were possible, with only incidental or minor conflicts, because of large areas of low or light population. The case of the Americas was the last one of such favorable developments, and none other is in sight, except for much of South America still to be peopled. New lands may rise from the sea, however, and axial changes may make old lands inhabitable.

Yet the incessant pulsation continues inexorably, and now, instead of natural growths, we find new, ambitious, and vigorous peoples springing up in congested regions surrounded by others still numerous and strong. The result is actually cancerous in the most literal sense. A cancer is a complex of cells in the human body which finds itself under unfavorable conditions for growth, and thus develops in a perverted but strenuous manner, destroying neighboring cells and ultimately the whole body.

Now why should the orderly basic law have taken this perverted direction? In reality, the explanation—once the Theosophic principles are applied—seems obvious enough. The stay of the individual in Devachan between births is directly proportional to his spiritual potential at death, that is, the sum total of stored and unexpended spiritual impulses and the pressure of ideal but unrealized aspirations.

The whole period of Devachan, which may vary from "a few days" to thousands of years, is thus a high type of "wish-fulfilment" dream, whose nature should be comprehensible enough to psychologists.

It is clear, then, that a lowered tone of thought and feeling on the part of a community will shorten the average mass Devachan; and for many ages just such a shortening has been proceeding. The Four Ages of a race or of a nation are no myth; they are a mathematical, psychological, and biological fact. The Golden, Silver, Bronze, and Iron Ages comprise the universal cycle; the Iron Age is one-quarter the duration of the Golden, and the Ages themselves are periods which in time are equal to the flow-volumes of Karmic causation, hence of human action in general. Thus the activity is inversely proportional to the duration of the age—a law somewhat similar to that of "equal areas" in astronomy. The acceleration is itself governed by a law analogous to that of the pendulum: the constantly increasing speed with which the Self plunges into matter as desires are progressively aroused is the basic cause. Or, to put it in another way, *desire grows in geometrical ratio to its satiation*—a fact sadly observable in the world, and unhappily verified by many in studying their own lives.

The final plunge into utter materiality and ultimate annihilation is checked by calamity. The beginning of that calamity for the great Aryan stock we have been seeing for the last few centuries. All this belongs to the cycle of Kali Yuga dating from 3102 B. C.

An idea of how the cycle of decline is self-perpetuating and self-accelerating, can be gained from this: First of all, those races which have outrun the rest in the plunge into matter and selfishness, are the ones which begin to accelerate their reincarnations first; second, these are exactly the tribes that have thus created for themselves bitter circumstances for their next incarnation, and are born on barren lands for their sins; third, having lost memory, discrimination, and knowledge of law through that same materiality, the new condition impresses them as bitter injustice; fourth, they move to rectify this injustice by violence, which piles upon their shoulders a new load of Karma; fifth, in their violence they rouse the same nature in those

whom they attack, so that soon the original lines between the more vicious and the more virtuous are lost, and all invite the catastrophe together.

Having reached the ultimate in suffering, conflict, and disorder, the better natures of a few here and there are aroused by the sheer intensity of their miseries, and the first faint impulse toward self-sacrifice is seen. All men do not descend to the same depth in Kali Yuga. Some found knowledge in former times, and thus their cyclic descent is to some extent short-circuited, and while they may share the suffering, they do not participate in the hate. Still others, of higher order, remain throughout in personal Golden Ages, being affected by Kali Yuga only through their sympathies with their fellows. Others still, among the "long-gone Gnanis," are exempt from the poisons of Kali Yuga, and do not incarnate at all in such an age, being concerned in evolution on higher planes. To a *Mahatma,* of no era and no plane, Kali Yuga is one of the eternally changing phases of evolution, with its own peculiar duties and responsibilities. Knowing, in Kali Yuga, that Sattva Yuga must follow, man need not be discouraged; knowing, in Sattva Yuga, that Kali must come, he need not be elated.

Now let us look at the reverse of this cycle. As the old order draws toward its final exhaustion, here and there are individuals—and as time goes on, whole communities—who have learned the lesson of the cycle. Drawn along the same karmic paths by their enlightenment, they come together in new communities, born after lengthening Devachans, where incarnation by incarnation there are progressively fewer fragments of the older orders to obstruct their paths. The few people remaining welcome them as friends and teachers, and form such relationships as might have existed between white men and red men in America, had the former been of another nature.

The roaring furnaces and roaring guns, the stench of industrial life, the miasma of the sodden passions and sodden lives of the Kali Yuga have now vanished. The air, free of engines of destruction, is restored to its pristine purity. The emancipated come to be born joyously in broad and rich lands, vacated of all previous life and cleansed by ages under the waves. They follow undisputed paths to the sunset and the sunrise.

This is the new Golden Age, the men thereof now bearing a new name and a new face; the "civilization" of the past is only a forgotten nightmare.

What is the price? The price is terrible. No impersonal force of nature has decreed the new Golden Age. It has been seeded deep by the agony of the wise in the depths of the Kali Yuga, watered by the blood shed unflinchingly through millenia where seemingly no hope existed. All mankind has had a bitter choice to make, from which a great portion has turned downward, some, never to return again as human personalities to the ranks of the living.

Now is the Aryan Kali Yuga; and the race that will arise from the ashes of its desolation has its seed already on the soil of the New World. How is it to be known? It is to be known among those who refuse to lift the edge of hate to any being; among those proof against all lures of greed, fear, and passion, wise to see through the subtle entanglements of this most deceitful of all ages.

It is of these that one spoke two thousand years ago—one betrayed incessantly for two thousand years by those taking his name. He said: "Blessed be the meek, for they shall inherit the earth."

But the word "meek" is not to be rendered in the popular sense. They shall prevail who have valor not fear, who are strong—so strong that they have no need of protection by "reeking tube and iron shard," nor even need of the encasing flesh. They live; and every surge of the roaring tide of catastrophe adds to Their number.

"A Light in the Background"

When men are lead to a conception of responsibility to self, when men come to see *by the light of future events* that he who sows shall surely reap—not a vicarious reward or punishment, but—a just proportion of praise or blame consistent with his present life, then will come *to him* the crowning day of theosophic effort. When the millions of rich and poor realize that man is *a law unto himself* in respect of spiritual things, then will Universal Brotherhood become a universal factor in the mundane sphere.

But the world moves. The progress of the past few years in the theosophic arena shows sense of increase an hundred fold before the cycle is ended. Man's spiritual nature is slowly but surely developing in a degree in proportion to the development of the race. It is with no pessimistic eye that Theosophists need view the future. Theosophy is an accepted fact, and the practice of altruism is forming a light in the background that will eventually envelop humanity in one grand brotherhood for the glorification of good and the deification of man.

—W. Q. J.

THE MAHATMAS AS IDEALS AND FACTS

A VISITOR from one of the other planets of the solar system who might learn the term *Mahatma* after arriving here would certainly suppose that the etymology of the word undoubtedly inspired the believers in *Mahatmas* with the devotion, fearlessness, hope, and energy which such an ideal should arouse in those who have the welfare of the human race at heart. Such a supposition would be correct in respect to some, but the heavenly visitor after examining all the members of the Theosophical Society could not fail to meet disappointment when the fact was clear to him that many of the believers were afraid of their own ideals, hesitated to proclaim them, were slothful in finding arguments to give reasons for their hope, and all because the wicked and scoffing materialistic world might laugh at such a belief.

The whole sweep, meaning, and possibility of evolution are contained in the word *Mahatma*. *Maha* is "great," *Atma* is "soul," and both compounded into one mean those great souls who have triumphed before us not because they are made of different stuff and are of some strange family, but just because they are of the human race. Reincarnation, karma, the sevenfold division, retribution, reward, struggle, failure, success, illumination, power, and a vast embracing love for man, all these lie in that single word. The soul emerges from the unknown, begins to work in and with matter, is reborn again and again, makes karma, developes the six vehicles for itself, meets retribution for sin and punishment for mistake, grows strong by suffering, succeeds in bursting through the gloom, is enlightened by the true illumination, grasps power, retains charity, expands with love for orphaned humanity, and thenceforth helps all others who remain in darkness until all may be raised up to the place with the "Father in Heaven" who is the Higher Self. This would be the argument of the visitor from the distant planet, and he in it would describe a great ideal for all members of a Society such as ours which had its first impulse from some of these very *Mahatmas*.

Without going into any argument further than to say that evolution demands that such beings should exist or there is a gap in the chain—and this position is even held by a man of science like Prof. Huxley, who in his latest essays puts it in almost as definite language as mine— this article is meant for those who believe in the existence

---

NOTE.—This article was first published by Wm. Q. Judge in the *Path*, March, 1893.

of the *Mahatmas,* whether that faith has arisen of itself or is the result of argument. It is meant also for all classes of the believers, for they are of several varieties. Some believe without wavering; others believe unwaveringly but are afraid to tell of their belief; a few believe, yet are always thinking that they must be able to say they have set eyes on an Adept before they can infuse their belief into others; and a certain number deliberately hide the belief as a sort of individual possession which separates them from the profane mortals who have never heard of the Adepts or who having heard scoff at the notion. To all these I wish to speak. Those unfortunate persons who are ever trying to measure exalted men and sages by the conventional rules of a transition civilization, or who are seemingly afraid of a vast possibility for man and therefore deny, may be well left to themselves and to time, for it is more than likely they will fall into the general belief when it is formed, as it surely will be in the course of no long time. For a belief in *Mahatmas*—whatever name you give the idea—is a common property of the whole race, and all the efforts of all the men of empirical science and dogmatic religion can never kill out the soul's own memory of its past.

We should declare our belief in the Adepts, while at the same time we demand no one's adherence. It is not necessary to give the names of any of the Adepts, for a name is an invention of a family, and but few persons ever think of themselves by name but by the phrase "I am myself." To name these beings, then, is no proof, and to seek for mystery names is to invite condemnation for profanation. The ideal without the name is large and grand enough for all purposes.

Some years ago the Adepts wrote and said to H. P. B. and to several persons that more help could be given to the movement in America because the fact of their existence was not concealed from motives of either fear or doubt. This statement of course carries with it by contradistinction the conclusion that where, from fear of schools of science or of religion, the members had not referred much to the belief in *Mahatmas,* the power to help was for some reason inhibited. This is the interesting point, and brings up the question, "Can the power to help of the *Mahatmas* be for any cause inhibited?" The answer is, It can. But why?

All effects on every plane are the result of forces set in motion, and cannot be the result of nothing, but must ever flow from causes in which they are wrapped up. If the channel through which water is

meant to flow is stopped up, the water will not run there, but if a clear channel is provided the current will pass forward. Occult help from Masters requires a channel just as much as any other help does, and the fact that the currents to be used are occult makes the need for a channel greater. The persons to be acted on must take part in making the channel or line for the force to act, for if we will not have it they cannot give it. Now as we are dealing with the mind and nature of man, we have to throw out the words which will arouse the ideas connected with the forces we desire to have employed. In this case the words are those which bring up the doctrine of the existence of Adepts, Mahatmas, Masters of wisdom. Hence the value of the declaration of our belief. It arouses dormant ideas in others, it opens up a channel in the mind, it serves to make the conducting lines for the forces to use which the *Mahatmas* wish to give out. Many a young man who could never hope to see great modern professors of science like Huxley and Tyndall and Darwin has been excited to action, moved to self-help, impelled to seek for knowledge, by having heard that such men actually exist and are human beings. Without stopping to ask if the proof of their living in Europe is complete, men have sought to follow their example. Shall we not take advantage of the same law of the human mind and let the vast power of the Lodge work with our assistance and not against our opposition or doubt or fears? Those who are devoted know how they have had unseen help which showed itself in results. Those who fear may take courage, for they will find that not all their fellow beings are devoid of an underlying belief in the possibilities outlined by the doctrine of the existence of the Adepts.

And if we look over the work of the Society we find wherever the members boldly avow their belief and are not afraid to speak of this high ideal, the interest in theosophy is awake, the work goes on, the people are benefitted. To the contrary, where there are constant doubt, ceaseless asking for material proof, incessant fear of what the world or science or friends will think, there the work is dead, the field is not cultivated, and the town or city receives no benefit from the efforts of those who while formally in a universal brotherhood are not living out the great ideal.

Very wisely and as an occultist, Jesus said his followers must give up all and follow him. We must give up the desire to save ourselves and acquire the opposite one,—the wish to save others. Let us remember the story in ancient writ of Arjuna, who, entering heaven and finding that his dog was not admitted and some of his

friends in hell, refused to remain and said that while one creature was out of heaven he would not enter it. This is true devotion, and this joined to an intelligent declaration of belief in the great initiation of the human race will lead to results of magnitude, will call out the forces that are behind, will prevail against hell itself and all the minions of hell now striving to retard the progress of the human soul.

EUSEBIO URBAN

ANIMAL, SPIRIT AND ANGEL

Nature is the universal teacher. Whatever we cannot learn from the external appearance of Nature we can learn from her spirit. Both are one. Everything is taught by Nature to her disciple, if he asks for information in an appropriate manner. Nature is a light, and by looking at Nature in her own light we will understand her. Visible Nature can be seen in her visible light; invisible Nature will become visible if we acquire the power to perceive her inner light.

There is a light in the spirit of man illuminating everything, and by which he may even perceive supernatural things. Those who seek in the light of external Nature know the things of Nature; those who seek knowledge in the light of man know the things above Nature, which belong to the kingdom of God. Man is an animal, a spirit, and an angel, for he has all three qualities. As long as he remains in Nature he serves Nature; if he moves in the spirit, he serves the spirit (in him); if he lives in the angel, he serves as an angel. The first quality belongs to the body, the two others to the soul, and they are its jewels. The body of man remains on earth, but man, having a soul and the two additional qualities, is enabled to rise above Nature, and to know that which does not belong to Nature. He has the power to learn all that belongs to heaven and hell, to know God and His kingdom, the angels and spirits, and the origin of evil.

—PARACELSUS

THE LOGIC OF IT

A MODERN political philosopher, in an article on the principles of free will and justice as applied to nations, recently wrote to the effect that such principles are worthless if those who hold them can be destroyed by fanatical opponents. In context, such a statement might, because of its surface plausibility, be accepted as true. Closer examination reveals, however, that the author has been trapped in the snares of Relative Verity, and deluded as to the real or immortal nature of man, the Thinker.

The logical fallacy of his view can best be discerned if the statement is set up in two syllogisms:

(1)	Major premise:	Principles are held by man.
	Minor premise:	Man can be destroyed.
	Conclusion:	Therefore, principles can be destroyed.
(2)	Major premise:	Destructible things are worthless.
	Minor premise:	Principles can be destroyed.
	Conclusion:	Therefore, principles are worthless.

The fallacy now becomes apparent, because we find that the minor premise of the first syllogism is inaccurately worded. Only certain elements of the human being are destructible, namely, his body and personality. His lower nature dies, but that is precisely the nature in which the principles of justice and free will do *not* reside. These, and other universal principles are inherent ideas—they inhere in the imperishable center of man's nature, the immortal Ego.

This example illustrates one of the most common fallacies of illogical reasoning, the fallacy of the "undistributed middle," as it is formally referred to. The "middle" is that term common to both the major and the minor premises. It is "undistributed" when it is not precisely defined, but has two different meanings in the two premises. In our present syllogism, "man" is the middle term. In the major premise, "man" refers, as we have seen, to the higher man, the man who holds principles, while the minor premise is concerned with the lower "man," who can be destroyed. No conclusion can be drawn from two unrelated premises; therefore, the first conclusion is false. Which, in turn, invalidates the minor premise of the second syllogism, and makes the final conclusion erroneous.

The *logic* of this idea would be set forth thus:

(1) The soul of man is immortal.
Principles are part of the soul of man.
Therefore, principles are immortal.

(2) Immortal things have value.
Principles are immortal.
Therefore, principles have value.

It may be asked, what does one illogical statement matter? But consider the implications of the (fallacious) theory that when men die, their principles die with them. This means that principles are given second place, and this life, here and now, has primary importance. Logically extended, this idea supports any degree of self-preservation, as well as the most extreme glorification of physical existence, and all means—however selfish—of insuring personal, individual survival. Nothing is so important as to keep on living, and the value of an idea or an action is determined by the extent to which it sustains life in the body. No basis exists for that devotion to an ideal which transcends all self-interest and personal "security." Ideals like principles are candles, brief as life itself. *Sacrifice* for the sake of an idea is thus indefensible.

What, then, becomes of Humanity's great martyrs, those men we recognize as among the wisest and best of the human species? What of Socrates, who, on trial for his life, declared—

> a man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong—acting the part of a good man or of a bad.

"The difficulty," said Socrates, "is not to avoid death, but to avoid unrighteousness, for that runs faster than death." How shall that idea be regarded, according to the view that principles live only as long as their "owner" lives? We see that the choice between perishable principles and an equally perishable "life" is scarcely a fair one, because human nature tips the scales heavily in its own favor.

It is a well-known fact that the man attached to material things is without calm. Adversity, which the wise man accepts equably, completely disrupts and disturbs the personal man, who has what in chemical terms would be described as "a low boiling point." When man thinks on such a lowly plane as this physical one, when his consciousness is centered on the most transitory of his "principles," the result is that his Soul, free as the air on its own plane, is brought

down to live in matter, *condensed,* that is. Condensed, or liquid, air is so cold that it boils on ice: what better expresses the situation of an Ego confined to the perishable body?

On the other hand, the tranquil attitude of the man of equal mind is illustrated by the following passage from Plato's dialogue, *Crito.* Socrates is in prison, awaiting death:

> Socrates. But why, my dear Crito, should we care about the opinion of the many? Good men, and they are the only persons who are worth considering, will think of these things truly as they occurred.
>
> Crito. But you see, Socrates, that the opinion of the many must be respected, for what is now happening shows that they can do the greatest evil to anyone who has lost their good opinion.
>
> Socrates. I only wish it were so, Crito; and that the many could do the greatest evil; for then they would also be able to do the greatest good—and what a fine thing this would be! But in reality they can do neither; for they cannot make a man either wise or foolish; and whatever they do is the result of chance. . . .
>
> Do we suppose that principle, whatever it may be in man, which has to do with justice and injustice, to be inferior to the body?
>
> Crito. Certainly not.
>
> Socrates. More honourable than the body?
>
> Crito. Far more.
>
> Socrates. Then, my friend, we must not regard what the many say of us; but what he, the one man who has understanding of just and unjust, will say, and what the truth will say. And therefore you begin in error when you advise that we should regard the opinion of the many about just and unjust, good and evil, honourable and dishonourable.—'Well,' some one will say, 'but the many can kill us.'
>
> Crito. Yes, Socrates; that will clearly be the answer.
>
> Socrates. And it is true: but still I find with surprise that the old argument is as unshaken as ever. And I should like to know whether I may say the same of another proposition—that not life, but a good life, is to be chiefly valued?
>
> Crito. Yes, that also remains unshaken.

Men honor the deeds of such wise ones as Socrates. Is it illogical therefore to honor the ideas and principles that moved them to act the way they did? Can it be unreasonable to hold, with them, the conviction that Truth is immortal because Man, the Knower, is immortal? Can it be anything less than *logic* to affirm that principles are fundamental to life, because they belong to and express the "fundamental" in man?

ON THE LOOKOUT

An Important Advance?

In listing the ten most important advances in science made known during 1942, Watson Davis, the director of Science Service, gave seventh place to "Lowest U. S. A. death rate in history and all-time record low in small-pox cases." (*Science,* Dec. 25, 1942.) The decline of the disease of small-pox will, of course, be claimed by some to be the result of vaccination, inoculation, and serum therapy generally. Other results of serum therapy, such as the rise of new diseases, and the extended prevalence of old diseases, once "rare" and now common, will not be mentioned in this connection. Nor would it be policy for "believers" to quote the Citizens Medical Reference Bureau, which declared in its letter of March 5, 1942:

> The Bureau . . . maintains that the cases of serum sickness resulting from the inoculations intended to immunize against diphtheria and the diseases of the central nervous system resulting from vaccination constitute a greater risk than the number of cases of smallpox and diphtheria now being reported.

The Bureau has evidence that the greater part of the decline in diphtheria took place before anyone thought of inoculating children. (See Bulletins 318 and 338.)

Mass Psychology

Citizens of Philadelphia, Pa.—at least 500,000 of them—have recently given unmistakable proof of their devotion to the vaccination theory. When a case of smallpox (one of 49 reported in the State) was discovered in the Abington Memorial Hospital, forty miles away from Philadelphia, the City of Brotherly Love witnessed what one official called the "greatest mass vaccination—particularly of adults and pre-school children—in the nation's history" (Philadelphia *Inquirer,* Jan. 11). In the three weeks following announcement of the Abington "smallpox" case, an estimated 500,000 persons—about one Philadelphian in four—were vaccinated (*Inquirer,* Jan. 13). Some 70,000 got free service in the Mayor's Reception Room, where an emergency station was set up, and in fourteen sectional health clinics. Twenty-five per cent of the city's population were now freshly inoculated, which, added to the number of school children regularly vaccinated under State law, must have given a grand total indeed of "immune" individuals. Despite this, the Director of Public Health warned that "the emergency is not over," and urged that "everyone not vaccinated

should submit to it." So urgent did the West Chester Board of Public Health deem the situation, that the circulation of an anti-vaccination leaflet prompted the Board to characterize the action as "a brazen attempt at sabotage," and "vicious propaganda." Said Dr. Henry Pleasants, Jr., secretary of the Board:

> The most gratifying feature of this incident is the fact that most citizens who were presented with these sheets turned them over to the proper authorities, indignantly demanding to know why any individual should be permitted to circulate such vicious literature on the public streets. (*Daily Local News,* Jan. 8.)

Enter—False Pretences!

This remarkable exhibition of mass vaccination would have great propaganda value for the medical supporters of inoculation, were it not for certain attendant circumstances. As it happens, the situation resolves into a demonstration of mass psychology, exercised by the medical authorities. For, on the same day that the magic figure "500,000" was headlined, the newspapers carried the statement of Dr. J. Moore Campbell of the State Health Department, who maintained, in the face of vigorous denials from the officials of the Abington Hospital, that the patient in question was "certainly not ill with smallpox."

> Dr. Campbell, head of the bureau of health conservation, called the subsequent rush of Philadelphians to be vaccinated "a very good thing," declaring: "We permitted the diagnosis to stand because, with smallpox in Lancaster County, only 40 miles or less away, those vaccinations did nobody any harm." (Philadephia *Evening Bulletin,* Jan. 13.)

For and Against

We suggest that the epithet applied above to the anti-vaccinationist leaflet belongs more specifically to the other side: what better deserves the title, "vicious propaganda" than this deliberate misrepresentation of the facts by responsible officials? It may not be popular to support the honest interpretation of the traditional American right of freedom of speech and press—to be applied with particular care to those who disagree with majority opinion—but it is a rather damaging commentary on the ethics of the vaccinationists that they should have supported such a flagrant example of the end-justifies-the-means formula. We do not know just what the leaflet circulated by the "anti-vaccinationists" contained, but there is no paucity of *facts* to support their case. In truth, the case *against* vaccination is

so well documented that it should rest with the serum scientists to prove the case *for* their practices. (For a review of the subject, see the pamphlet, *The Laws of Healing,* published by Theosophy Company, and THEOSOPHY XVII, 152; XIX, 6; and XXV, 178.) In any event, it may be noted that supporters of the serum theory do not conduct their defense with the calm conviction that rests on sure knowledge, but rather with the emotional declarations of dogma that are bound to suggest the blind believer.

"A DECIDED ALLERGY"

As has been so often pointed out, it is passing strange that those who are themselves "immune"—by vaccination—should be so extremely concerned about those who are not. We can scarcely suppose the former to be motivated by instincts of self-preservation or self-defense, since, according to their theory, those *not inoculated* are in the position of danger!

A recent instance of this attitude is the case of Mrs. Richard Stern of Teaneck, N. J., who did not want her five-year-old daughter inoculated with smallpox serum at kindergarten. The city health officer in Teaneck, where vaccination is compulsory for school children, called the mother's objection "a typical example of the groundless fears induced by faulty advice and in some cases even by superstition." (New York *Daily News,* Nov. 14, 1942.) The truth of the matter does not support the officer's opinion:

> Mrs. Stern, a college graduate and daughter of a doctor, has refused to permit the vaccination of 5-year-old Marianke because she is afraid the inoculation will result in encephalitis, or sleeping sickness. "I seem to have put my hand in a hornet's nest," she said yesterday, "but I assure you I am not being stupid about this. There is a decided allergy to vaccination in my family. My two brothers contracted encephalitis as a result of vaccination, and one of them died."
>
> A short blonde woman who has a physical education degree from the University of Amsterdam but is currently a real estate operator, she fled from her native Holland just before the Nazis entered "because I didn't want my little girl educated under the German system." "Before I left," she went on, "I took the precaution of getting a letter from a doctor explaining about the fear of bad results from vaccination. The school authorities here, however, don't seem to pay any attention to it."

"ENFORCED MEDICATION"

> In a letter to Mrs. Stern, Cash Asher of Davenport, Iowa, president of the Serological Society, assured her she was "standing on solid ground as a mother in fighting to prevent your child undergoing this particular type of enforced medication."

"Aside from the danger of vaccination," he declared, "and the possibility that a vaccinated child may contract spinal meningitis, encephalitis or tetanus, there remains the further fact that compulsory vaccination is in conflict with the fundamental constitutional rights of American citizens."

He stressed the case of Marjorie Lawrence, Australian soprano star of the Metropolitan Opera, who was stricken with infantile paralysis a year and a half ago, shortly after being vaccinated. (*News,* Nov. 22, 1942.)

Even were vaccination a sure, safe, and absolutely harmless practice, there would be no occasion for forcing it on free men and women. (The very nature of vaccination takes it out of the category of a necessary public measure, for the objector to serum imperils no other life than his own, as indicated above.) But, since vaccination has yet to be conclusively proved *either safe or sure or harmless,* there is even less excuse for making it compulsory. Further, it is doubtful if, in a democracy, such tactics are in accord with the principles of popular government.

In Otherwise Excellent Health

Consider the following United Press dispatch of July 25, 1942:

Secretary of War Henry L. Stimson told his press conference today that 28,585 cases of jaundice developed among army men between January 1 and July 4, apparently from the use of yellow fever vaccine.

The secretary revealed there had been 62 deaths, a ratio of one in 461 cases. He added that "there has been a change in the form of yellow fever vaccine now used which the surgeon general thinks will eliminate the whole trouble."

"The surgeon general reports a diminishing incidence is indicated by information from a group of large hospitals," Stimson said.

He said the peak apparently was reached during the week ending June 20, when 2997 hospital cases were reported, compared with 2575 cases for the week ended July 4. The secretary said 24,057 of the cases occurred at home and 4528 abroad. Stimson explained there apparently was a long period of incubation before jaundice developed.

Thus it was considerable time after the first inoculations before the source of the malady became evident. The change in the serum was made some time ago but cases of jaundice continued to develop from the old inoculations.

Otherwise, Stimson reported, the health of the army is excellent.

We may note here several important features of inoculation in general: first, a "long period of incubation" before the after-effects—

in this case, jaundice—develop. This "long period" may be a few weeks, months, or years in length, for diseases resulting from serum inoculations often take their time about appearing. Secondly, this Army experience illustrates the uncertainty *among medical authorities responsible for inoculation practices* as to the absolute effectiveness of the vaccine. It is difficult to see the men thus vaccinated as anything but human guinea-pigs—and unknowing ones at that—in a laboratory experiment on a new theory. The vagueness of scientific "proof" of the reliability of vaccines may have something to do with the fact that England has abolished compulsory inoculations in her armed forces.

Theoretically Benignant

In 1877, H. P. Blavatsky wrote:

> Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery (*Isis Unveiled,* I, 88).

How long will medical science choose to fit this description? As long as medical scientists prefer to support dogmas instead of facts.

Facts of the Case

Readers of this Magazine may recall earlier discussions of this general subject, in which other facts are considered. The rate of decrease of diseases against which no campaign was made—paralysis, blood poisoning, softening of the brain, and tumors—was greater than for those a strenuous health campaign was waged against for twenty years—tuberculosis, typhoid fever, diphtheria and croup, and dysentery (Theosophy XI, 286); in the Philippines, most thoroughly vaccinated country in the world, the deaths from smallpox run highest (XI, 286); the record of vaccination in World War I is shown to be distinctly unsatisfactory (XII, 514-15); serum injection not improbably bears a causal relation to cancer (XII, 516); the nature of germs changes with different environments, and some develop virulence after transplantation, *especially when transferred to higher animals* (XIV, 335). In addition, Madame Blavatsky refers in *Lucifer* (V, 145) to "the inoculation of a virus, *with its poisonous effects on future generations*" (italics ours). Inoculation, "a loathsome *animal injection* into human blood," she characterizes in *The Key to Theosophy* as *"unconscious black magic"* (italics *not* ours).

The chief objection of Theosophy to inoculation, vaccination and serum injection is that they rest on the false idea that man is but a higher animal. This false premise is the rationale of animal vivisection, a morally repugnant practice which is in turn based on the conception that might makes right, that man, superior to the animal, is entitled to use the latter for his own purposes. In the larger view, vaccination is related to that psychic vivisection we know as "psychoanalysis," to the mental "inoculation" we call hypnotism, to the Roman Catholic "confession," and to that supreme violation of individual integrity, the "personal god idea," which is nothing but an attempt to inject man's soul with the unnatural concept of an outside creator, who can make him *immune* from the lawful results of his actions. Until man seeks for final authority, on whatever plane, in *himself;* until he foregoes all states of passivity, from the lowest to the highest; until, in short, he asserts his Divine Will and Responsibility—he will continue the prey of ills physical and metaphysical, one bound up in the other.

"Preparatory Schooling"

In a letter to the New York *Times,* Richard Welling, chairman of the National Self Government Committee, takes issue with the idea that morals can be inculcated by "proper teaching and preaching" alone, and gives the statement of a long-time principal of a New York school:

> "Character is not developed because I, as the principal, stand before the pupils and say: 'Boys, be polite, be brave, go straight.' What does all the talk in an assembly, what do all the sermonizing and preaching in the world amount to? You cannot develop character by moralizing. You strengthen it when you get children to act vitally in a real and vital situation, to respond whole-heartedly to the needs of their environment." (*Times,* Jan. 11.)

This is recognition that formal education is a Preparatory School for Life. In a true system of education, the pupils study *principles to be applied;* they do not merely memorize arbitrary rules of conduct. "Finishing schools," where the response polite to every conventional remark, and the fork appropriate to every formal course, are the subjects of instruction—such schools are an admission of the failure of education. If school discipline were directed toward training and forming the character for practical life, toward inculcating love of one's neighbor, altruism, mutual charity and unselfishness—which are the true objects of education—what need would there be for the teaching of the "social graces"? Educate socially gracious

children, and they will discover for themselves the gentle reply, the kind service, the courteous act, in any situation. Teach the rule without the reason and any variation from "form" leaves the pupil helpless; teach the *principle,* and the individual can be left to apply it for himself. The first method fails to prepare for emergencies in living, and thus fails to prepare for life, because with free-will beings life must be subject to change without notice. The second method emphasizes the inner feeling that accompanies the act and thus draws attention to the real spring of action—motive, and the real purpose of life—service to others. If one trains a "social butterfly," the other trains a *busy bee;* if one inspires dependence on authority, the other inspires self-reliance; if one evolves a "pleasing personality," the other evolves a *character;* if one offers "society life," the other, as the principal quoted above discovered, promises *vital living.*

"Children Born Idealists"

> . . . Great teachers [Mr. Welling writes] have always trusted native idealism. Bronson Alcott in his Temple School in Boston over a hundred years ago found that even the very young children had a high ideal of group conduct which could be nourished by gradually throwing responsibility on their young shoulders.

Bronson Alcott's philosophy of life and of education were reviewed in Theosophy in the issues of June and July, 1942 (xxx, 347 and 400). The place he gave to discipline in the Temple School is suggested by a remark he made to the School one day:

> "If I thought I gave you knowledge only, and could not lead you to use it to make yourselves better, I would never enter this schoolroom again (xxx, 402).

Sound Effects

Recent researches into the effects of sound or noise on man's judgment and efficiency show the "huge toll of needless din":

> "Noise drives us crazy," the New York State Department of Mental Hygiene warns. . . . Dr. James McCartney, of Philadelphia, a member of the American Psychiatric Society, declares noise lowers the personality level and injures the nervous system. "The nervous system controls the higher faculties of an individual—his ability to work, his mental capacities and even his expressions of personality," Dr. McCartney writes in a report in "The Pennsylvania Medical Journal." "Anything which injures the nervous system is very dangerous to the welfare of the individual and to society in general.
>
> "Noise lowers all of our faculties. It slackens and reduces the precision of our actions. It decreases general efficiency and drags per-

sonality to a lower level. It makes us irritable, pessimistic and grumpy. We become unpleasant people to live with when harassed by noise, and do not enjoy living with ourselves."

The Chief Cause of Tension

An even more severe indictment of noise is made by William Reynolds, president of the National Noise Abatement Council, 9 Rockefeller Plaza.

"Noise," says Mr. Reynolds, "is the greatest single cause of tension. It shocks the nervous system, causes mental disturbances and fatigue, impairs the health and prevents clear thinking. It sometimes causes deafness and sometimes death. Exhaustive researches of scientists and medical men have brought to light damaging evidence of the effect of seemingly harmless noise on the human nervous system and the human body. In one test, when paper bags were blown up and then exploded, it was found that the noise raised the brain pressure to four times normal, or greater than the increase produced by morphine and nitroglycerine, the drugs most effective in increasing intercranial pressure.

"It was also found that noise increases the heart action and blood pressure and exerts a slightly paralyzing influence on the digestive apparatus, resulting in so-called nervous indigestion. A sudden loud noise produces the same reaction in a person as does a great fright. Whenever there is a fear reaction, muscular action is increased as well. Not only the muscles being used are affected, but also all voluntary muscles. . . ."

Silent Efficiency

"Experiments show," said Mr. Reynolds, "that 19 per cent more energy is expended in working in a noisy environment than is expended in working in a comparatively quiet one. It lessens attention and makes concentration on any set task difficult. It interrupts executive efficiency, leads to errors in judgment and mistakes in transmitting orders. In industry noise lessens mental and physical ability by 25 to 40 per cent. Psychologists believe that operation costs in business increase as much as 17 per cent when work is transferred from a silent to a noisy environment.

"Business and industry have obtained remarkable results from noise-abatement measures. A telegraph company found that noise control reduced errors 42 per cent. Acoustical treatment installed in a department store resulted in a 24 per cent decrease in errors by typists and book keepers. In a factory where experienced workers assembled temperature regulators in a room next to a boiler shop, sixty imperfections were found in a group of eighty regulators. When this work was transferred to a quiet place, 110 units were assembled in

the time previously required for eighty units, and only seven imperfections were found. A noisy ventilating fan caused reduced efficiency in a packing room. When the fan was turned off and later quieted by installation of new bearings and sound-absorbing material, the output of the workers was increased 12 per cent." (New York *Herald-Tribune,* April 5, 1942.)

The Substance of Sound

An explanation of the disruptive influence of certain sounds may be gleaned from some statements of John Worrell Keely, discoverer of the "etheric force":

> I assume that sound, like odour, is a real substance of unknown and wonderful tenuity, emanating from a body where it has been induced by percussion and throwing out absolute corpuscles of matter, inter-atomic particles, with velocity of 1,120 feet per second; in vacuo 20,000. The substance which is thus disseminated is a part and parcel of the mass agitated, and, if kept under this agitation continuously, would, in the course of a certain cycle of time, become thoroughly absorbed by the atmosphere. . . .
>
> The sounds from vibratory forks, set so as to produce etheric chords, while disseminating their tones (compound), permeate most thoroughly all substances that come under the range of their atomic bombardment. . . . In my estimation, sound truly defined is the disturbance of atomic equilibrium, rupturing actual atomic corpuscles; and the substance thus liberated must certainly be a certain order of etheric flow. Under these conditions, is it unreasonable to suppose that, if this flow were kept up, and the body thus robbed of its element, it would in time disappear entirely? . . . (*S. D.* I, 564-5).

"A Stupendous Force"

On the constructive nature of sound, H. P. B. wrote:

> We say and maintain that Sound, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge.* Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour.
>
> For Sound generates, or rather attracts together, the elements that produce an ozone, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal. . . . (*S. D.* I, 555.)

Sound Notes

Among the effects of sound previously noted in this Magazine are: music influences every function of the body (Theosophy X,

324); certain flowers dislike music and twist away from it (XII, 475); noise has a harmful effect (XVIII, 37), and intense noise may cause loss of hearing (XIX, 233); sound can kill bacteria, and thus sterilize milk (XXIII, 576); fog can be dispelled by sound, and the growth of potato tubers or seeds is increased by sound (XXV, 288). This last is in fulfillment of H. P. B.'s prophecy, recorded in 1877: "Future experimenters will reap the honor of demonstrating that musical tones have a wonderful effect upon the growth of vegetation" (*Isis* I, 514).

Animal-man Psychology

Gobind Behari Lal, who writes a science column for a New York newspaper, recently gave a description of "new psychological treatments," as follows:

> Birth of babies who would grow up to be unusually gifted mentally might be aided through certain chemical treatments to be given to the fathers, it is suggested by new psychological experiments revealed today. The experiments, which suggest such a chemical method of influencing the development of the human mind, have so far been made only on laboratory animals.
>
> Prof. J. Dispensa and Dr. R. T. Hornbeck, of the City College in Los Angeles, have reported to the American Psychological Association that they were able to produce mentally superior laboratory rats by giving certain hormone treatments to the male rats that were to become the fathers of the offspring. The especially interesting aspect of these experiments is that the hormones were given to the male parents. Thus the influence upon the mental growth of the offspring was through the male side. . . .
>
> The mental tests of the offspring were carefully made. They were the standard tests devised by scientists to measure the "intelligence" of rats and similar animals. . . . The new results, assuming that they are upheld by other scientific experiments, have a revolutionary significance. They show that even the carefully locked up chemical units of heredity are affected by certain outside chemical conditions. (*Journal-American,* Nov. 5, 1942.)

Of "Revolutionary Significance"?

That there is more to heredity than the theory of genes and chromosomes has not the revolutionary significance that the *Journal* writer wants to give it. Theosophy has from the first insisted on other determinants of human destiny, not the least of which is the individual's Karma and his heritage of choices made in previous existences. The significance of this new treatment is the confusion of animal instinct with human intelligence. But even that is not revolutionary, being, rather, a *reactionary* carry-over from the theory

of the ape origin of man. That theory should long since have lapsed into oblivion in favor of the more scientific and logical concept of a *triple* evolution set forth by Theosophy. Evolution must be considered to be a spiritual and mental, as well as a physical process. Further, it must be recognized that only in man do these three lines meet, for he alone carries evolution forward consciously. These basic principles underlie the fundamental distinction between man and the animal, a distinction between individual *self*-consciousness and general *kingdom,* or class, consciousness. An understanding of the difference between human and animal nature would enable scientists to put their attention on more effective methods than chemical ones for improving the mind of man—for instance, the Theosophical method, or, Theosophy itself, which gives the "greatest minds their fullest scope."

Footnote On Spiritualism

In connection with the series, "Cycles of Psychism," which begins in this issue (p. 246), a report on "Suppressed Spirits" from *Time* (Feb. 12, 1940) is of interest:

> Nowhere in the world is Spiritualism so respectable as in England. There it rates as a real religion, has attracted some great names (Sir Oliver Lodge, Sir Arthur Conan Doyle). Although England's 2,500 Spiritual societies do not keep membership rolls, at least 250,000 believers go to Sunday-night meetings and probably 1,000,000 altogether call themselves Spiritualists. The Confraternity of Clergy, Ministers and Spiritualists claims that 100 Christian divines belong to the cult. Alarmed by this trend, the Archbishop of Canterbury more than four years ago appointed a committee to investigate Spiritualism.
>
> Headed by Dr. Francis Underhill, then Dean of Rochester, now Bishop of Bath & Wells, the committee took testimony from psychic researchers, both believers and skeptics. Some committeemen secretly attended seances. Nine months ago the committee had its report ready. To the great dismay not only of His Grace of Canterbury but of his colleague the Archbishop of York, the report was not unfavorable to Spiritualism. That, at least, was the conclusion Spiritualists drew when it became known last month that the report had been suppressed. Said Fred Hawken, secretary of the Marylebone Spiritualist Association: "I am confident that the report would have appeared if it had been adverse."

Residuum of Immortal Facts

> The Bishop of Bath & Wells, hardly a dealer in magic and spells, was said by Spiritualists last week to be "sympathetic or at least fair"

toward Spiritualism. Another committeeman, Very Rev. Walter Robert Matthews, Dean of St. Paul's Cathedral, hinted at the tone of the report when he told the Society for Psychical Research that, discounting fraud and illusion, there remained a residuum of fact suggesting the possibility of life after death.

Said Editor Maurice Barbanell of *Psychic News:* "This suppression is just the usual trouble the Church of England has with anything unorthodox. It once opposed umbrellas on the basis of the Bible citation, *He . . . sendeth rain on the just and on the unjust.* It is always 500 years behind the times, and this is the latest example."

Said a representative of the Archbishop of Canterbury: "Further investigation is required."

We trust the Very Rev. Mr. Matthews was unaware of the incongruity of a professedly religious man discovering, apparently for the first time, that human immortality is a fact! This is the result, however, when the Bible is read mechanistically—not to say irreverently—instead of intuitively: the Holy Scripture seems then to lend itself to the interpretation that this is the life, there is none other, to paraphrase Jehovah.

SHADES OF THOMAS PAINE

Such literal rendering of the Bible lays the Church open to charges like that of the editor of *Psychic News,* which are difficult to refute. This is no more than Thomas Paine pointed out, 150 years ago, in his *Age of Reason,* written in Paris while he watched his friends fall one after the other, victims of the Reign of Terror. He himself expected the same fate, day by day, and hastened to set down his religious convictions while there was yet time. As it turned out, he was led to prison six hours after he finished the manuscript for Part I. It was thus in the deepest seriousness, even solemnity, that he wrote, and his work is constructive criticism of the highest order. His object was not ridicule but reverence, and he repeatedly affirmed his belief in the One Source of All.

The Church answered not his charges, but defamed the witness; her reply was not logic but libel. But she could not silence Paine's voice, for he spoke the truth, the truth that was prophecy. One hundred years later the charge was repeated, in tones that echoed centuries long past, and will echo, centuries to come. H. P. Blavatsky offered to religion the way of life, the way of living truth. The religions chose to continue the way of sectarian dogmas. That separation of "principles" *is* death, for church as well as man, is now only too plainly evident.